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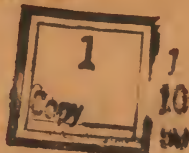
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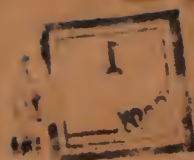
GERMAN POPULATION OF VIRGINIA,

AND ADJACENT STATES.



SALEM:
W. N. WILSON, PR.
1854.

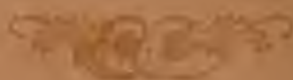
1875



END OF

GENERAL POPULATION OF VIRGINIA

AND ADJACENT STATES.



PRINTED
BY THE
GOVERNMENT OF VIRGINIA
1875

Buttle, David Frederick

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A P P E A L

TO THE

GERMAN POPULATION OF VIRGINIA,

AND ADJACENT STATES:



SALEM:

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Appeal.

We have witnessed, with pleasure, the progress of education within the borders of our States, for the last five years. Religious denominations, benevolent communities, towns, and intelligent neighborhoods, appear to vie with each other, in the erection of Colleges, and in the endowment of superior Schools and Seminaries, for the education of the youth of both sexes. Education has of late received an impulse; before which, the prejudices of ignorance, and every other long-standing impediment, give way; the future brightens with prospects of hope, to the man of the church, and the friend of his country.

We, the descendants of a German ancestry, amidst these cheering views, have a responsibility to meet, to maintain the name and distinction that are due to us as a people, who have ever given their influence in determining the destiny of our country, and the condition of the church. Our forefathers were among the friends of liberty, whose blood was wasted upon the battle-fields of the revolution—our Universities in Europe still retain their high reputation—our German literature, translated, furnishes our American Colleges and Theological Seminaries with their ablest text-books in Philology, Church History and Systematic Theology. Our missionaries were the first, since the reformation, that preached the gospel to the heathen—under the tropical heats of India, and in the snows of Greenland, were their fields of labor.

Let us not now be delinquent in maintaining the well merited reputation of our ancestry, but join in with the great educational movements of the age. We have a large population under the control of our German churches, the destiny of whose families, fortunes and influence in coming life, are in great part dependent upon the extent and character of their education. We see times have changed, and we must change with them. The great aim of both rich and poor, now, is education. Formerly, the wealthy only could educate—now, colleges, and good schools are established in every convenient section of country. The number of intelligent teachers is increasing. The poor man boards his sons and daughters at home, and sends them to the Academy and College, and educates them. The enterprising apprentice performs his day's work, and recites his Latin and Greek privately at night. The poor young man works on the farm, teaches a primary school, raises funds by his own exertion, and then graduates at college. Native talent is no more suffered to remain uncultivated for want of opportunity; but wherever there is a youth of mind, he has access to the means for his improvement.—A keen-sighted blacksmith, who has his son at college, remarked, "I have to work hard to support him, but I plainly see that as wealth formerly gave a man influence, education is now substituted for wealth. It is no more asked, is a man rich, but is he a man of education?" The language is plain, but the idea is correct in view of the present progress of education.

Our people in Virginia, N. Carolina, and Tennessee, are mostly engaged in the peaceful, and honest pursuits of agriculture, characterized by that economy, industry and integrity, that have won for them the confidence and sympathy of every surrounding community. But whilst they have excelled in training up their children in habits of industry, and the unaffected virtues of a rural life, they have failed, in not educating young men enough to supply the professional and literary wants of their population. As the result of this failure, we are now very much in want of a sufficient number of well trained ministers. In many places, both in the South and West, we have charges already organized, that have been vacant for years. *Oh! that we could get pious, and intelligent men, to preach to our people; other churches have intelligent, active men, and we must have them too,* is now the prayer from many parts of the church, where vacant charges exist. We are also much in want of well educated teachers, for getting up, and manning superior schools. As education advances and becomes more popular, the demand for classical scholars, and learned men, will still be greater. They will be wanted not only as ministers of the gospel, but also to act in the capacity of college-professors and instructors of high schools. Fine salaries are offered, and fields of usefulness opening in every part of our country, for well qualified instructors in the Ancient Languages, and the superior Mathematics. Then again, in consequence of this state of things among our German people, we have not a sufficient number of intelligent business men within the bounds of many of our congregations, to give the church influence in intelligent communities, and efficiency in her enterprises, and benevolence. We see in the building of churches, and the contributions to promote missionary and educational enterprises, sometimes one or two men of intelligence, and liberality, must take the lead, and by their influence carry plans that would otherwise fail. The liberal support of ministers, the promotion of Sabbath Schools, and the instruction of youth, are works of love, that, for their success, depend upon the intelligence of church members.

In consequence of our people not educating to a greater extent, our contributions have not been adequate to meet the wants of the church. In many places our ministers are not sufficiently supported; and as there are so few of them, often overburthened with numerous labors. The people hear the gospel from their own pastors at interrupted intervals, sometimes, only once every four weeks. Our people are often looked upon by others as behind the age—engaged* in making money, and paying no regard to the great advancement of intelligence.

These are the disadvantages to which we are now exposed, and these the animadversions made upon the German character. Many have been induced to *deny* that they are *Germans*. The error that we have fallen into is not universal, but sectional: Let us confess and retrieve it.—We have yet the means within our power, and when we avail ourselves of them, and properly understand our position, we will yet have reason to be proud of our origin.

We have industry, we have wealth, we have honesty, and we have virtue; many of our people are beginning to see their responsibility, and are willing to give their sons and their money, to retrieve our losses.—We have families, even in the more humble walks of life, whose children are trained up in the principles of christianity, and habits of virtue,

who have sons in the possession of native talents, governed by high motives of honesty, that when educated would be qualified for any situation in life, confer honor upon their parents, and dispense lasting blessings upon their country. The history of German literature shows, that the German possesses talents that have not been excelled by any other nation. Even in America, as far as our people have been induced to educate, they have had no need of being ashamed of either the talents, or piety of their sons. From the time that we have had the first college, that we could call our own, at Gettysburg, Pa.—some of the young men from Virginia and N. Carolina, who were induced to attend that institution, and receive an education, are now numbered with our most popular authors, and occupy posts of the highest trust in the church. Oh! that the families of the German churches of those States had permitted more of their talented sons to leave the plough, and the work-shop, for the college; we would now have more men to build up our institutions, and fill the pulpits of our most intelligent congregations.

TO PARENTS — Some of you are under the impression, that from the improvement the primary school systems have received, and from the dexterity with which men of native talents have managed their ordinary, secular affairs, that the practical education the common school affords, is sufficient for the coming generation. Do you not see the rising interests of our country—its territory extending—its population rapidly increasing—its agricultural interests advancing, in the convenience of its markets, and the improvements of the soil? Our mineral wealth is being developed, and the productions of our manufactories are consumed in every foreign land. You see accounts of the arrival of thousands of immigrants, of every religious creed, every popular sentiment, and every grade of moral character. Hence you must be aware, from the onwardness of our progress—the restlessness of our population, added to our unrivalled prosperity, that we will either ultimately republicanize all nations, by the glory of our example, or will retard the progress of liberty, to future ages, by our ruin. Every friend of his country, and especially every parent, is called upon, in view of this state of things, to set his example, and define his position in behalf of his country's rights, against the movements that may embody the elements of its ruin, and in behalf of the Religion of Jesus Christ, against the incessant attacks of infidelity and vice. Hence the necessity of giving to your sons whom such a destiny awaits, all the advantages of a most thorough education.

Parents, We look to the success of the church alone, for the permanency of our free institutions. It depends upon the extension of the gospel, and the diffusion of that virtue and integrity, among the masses, which emanate from our holy religion alone.

Then encourage your sons to be fitted for the field, not the field of battle where garments are rolled in blood; but the field of moral conflict between the church and the world, where truth and error are in antagonism. Send them to college, and give them the qualifications the church and your country demand.

The following appeal to parents is from the July number of the Evangelical Review, published at Gettysburg, Pa.—“Christian parents, too, have a most important sphere of duty in this matter (the supplying the church with ministers and intelligent christians.) They are under the most sacred obligation not merely to avoid placing obstructions in the

way of their offspring, as is sometimes sinfully done, when these children are desirous of serving God in the courts of his sanctuary; but to encourage and help them forward to such desires and resolutions. "I have lent him unto the Lord" was the language of a mother in Israel, in regard to her first born, "I have lent him unto the Lord; as long as he liveth he shall be lent unto the Lord." How frequently has such a vow been registered on high; God working in his providence, by his gifts, and the influence of his spirit, to bring about a fulfilment. Parents have a great work to do in fitting and sending laborers into the Lord's harvest field. It is a work which may involve sacrifice of earthly prospects, and earthly interests, which may demand prayer, and self-denial, and constant exertion. But it is a work demanded by the necessities of our world, by the command and example of our ascended Master: a work, moreover, which none but Christian parents can successfully accomplish." The want of ministers is beginning to be a matter of alarm in all churches. "The complaint of the want of ministers," says Bishop Meade, of the Episcopal church in Virginia, "is universal through all our borders. Amongst all denominations in our country, the proportion of ministers to the people has been for some years diminishing. The population of the whole land has been, indeed, for a long time, outgrowing the ministry. One of our Presbyterian Seminaries graduated, a short time ago, some half dozen students, to meet more than ten times that number of vacant spots asking ministers." Now, if other churches have those wants, how much more pressing are those of the German churches, when we have not only our own American population to supply, but thousands of immigrants from Germany, speaking the language of our fathers, and having sung hymns and worshiped God in the churches of Luther, and Melancthon, and Arut, and Frauke. They, as strangers in a strange land, naturally look to us to send them men from our institutions, who can preach to them in their own language, and break to them the bread of life. In view of this our responsibility, let every man who feels for the great cause of Christ, pray to the *Lord of the harvest that he send forth laborers into the field*. Let every pious mother ask the Lord to call the little son of her arms to the great work of the gospel ministry. Oh, that we had many mothers like the mother of the Missionary Henry Lyman, who was murdered by the Cannibals to whom he went to preach the gospel! When she heard the intelligence of the fate of her son, she remarked, "I bless God, who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment the desire that some others of my sons may become missionaries also, and may go and preach salvation to those savage men who have drunk the blood of my son." Another widowed mother under the spirit of the mothers of Ancient Israel, said in self-denying faith when her oldest son felt himself called to preach the gospel to the heathen, to whom she and her seven children were looking up for support: "Let him go; God will provide for me and my babes. And who am I, that I should be thus honored to have a son a missionary to the heathen?" When this son had labored faithfully in India, and had died, this noble mother said, when her second son aspired to walk in the footsteps of his brother, "Let William follow Joseph, though it be to India and an early grave."

Parents, as God has given you children, be assured his will is that they live to promote his glory on earth. Let your aim be that they shall

useful in the great cause of religion and truth; and if God calls them to the great work of the ministry, let them go—send them to the college to receive an education, that they may honor God in high posts of usefulness.

If you have no sons of your own whom God calls to the work of the ministry, perhaps you have it in your power to assist another man's son, in receiving an education, who is poor, and whom God calls to the work; for the Lord calls the poor of this world as well as the rich to preach the Gospel.

ROANOKE COLLEGE we believe is adapted to the wants of our people. It is located in a thriving village on the Va. & Tenn. Rail Road, surrounded by an intelligent community, possessed of the hospitality so proverbial to the South.

This institution is intended as far as practicable, to maintain the reputation of German scholarship in its thorough collegiate course, in Mathematics, Philology, and the Intellectual and Moral Sciences. Modern languages, and particularly the German, are taught as extra-studies by our professor of Languages, who is a German, and educated in Germany.

In order to extend the privilege of an education to as many of our young men as possible, we have reduced the expenses of the institution to the moderate amount of \$112,00 per year.

Students reside in the college, and board with the Steward at the rate of \$1,37½ per week.

The majority of the students connected with this college since it has been chartered have been pious young men. And the aim is, as far as possible by a mild discipline to keep the institution free from immorality and bring the students under religious influence.

Additional buildings are under contract to be erected this fall.

YOUNG MEN, you have it in your power to supply the wants of the church. You can fill up the ranks of the ministry, and do your part in the great work of education, and of winning souls unto Christ. Recollect whilst you remain undecided, it is estimated that eight hundred millions of human beings die every thirty-three years, the majority of whom never hear the gospel. Twenty-five millions die a year—sixty-six thousand a day, and two thousand seven hundred, every hour. You might instruct some of the present generation in the doctrines of Salvation before they go down to their graves—you might fill some vacant charge to gladden the people of the Lord with the messages of love.

You may have difficulties to encounter, and remain undecided, though you feel it your duty to become a minister—but *recollect you are only young once*, and your *indecision may make you an unhappy man for life*—every work you begin you may feel that you are not in your place—the Lord called and you did not answer.

To those of you more advanced in age. This situation is sometimes urged as an objection by well disposed men. The writer in the Evangelical Review upon the subject of the "Great Want of the Church—The Reason of it, and the Remedy:" remarks, "there are men of peculiar character, and qualification (advanced in age before they begin to study,) who will do more in ten or fifteen years of life yet remaining than nine-tenths of those who begin earlier, and labor longer in the same undertaking."

A MISTAKE CORRECTED.—It has been the impression in some places that Roanoke College is a Theological institution, or has Theology taught in connection with it. The institution is purely *literary*, and only affords instruction in the branches embraced in a regular collegiate course, besides admitting young men who only intend taking a partial course, as a mere business education.

D. F. BITTLE,
S. CARSON WELLS,
H. G. VON HOXAER.

NOTE.—A copy of this appeal will be sent to ministers, and friends of Roanoke College. We would feel obliged by those receiving them, taking an interest in their circulation, and ordering as many copies of the appeal as may be necessary.

§3- The division of the scholastic year in our Institution has been changed from two sessions to a single one of ten months, which will commence Oct. 4th.



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